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Review Article

ACHIEVING EQUILIBRIUM IN AYURVEDA: THE ROLE OF *DOSHA, DHATU*, AND *MALA* IN PROMOTING WELLNESS

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ABSTRACT

Ayurveda, the oldest Indian medicine system, focuses on the balance of *Dosha* (bio-energies), *Dhatu* (tissues), and *Mala* (waste products)- the essences of which is critical to the health. The article explores prerequisites for health in *Bharatiya* (Indian) lifestyle - *Samyata* (equilibrium) of *Dosha* (*Vata*, *Pitta*, *Kapha*), *Dhatu* (seven bodily tissues) and *Mala* (urine, feces, sweat). This study narratively reviews classical Ayurvedic texts and modern interpretations to illustrate their roles and interrelationships as well as practical strategies for maintaining equilibrium. The results emphasize that lifestyle factors, which include diet (*Ahara*), daily routine (*Dinacharya*) and mental well-being (*Manas*) are essential to achieving *Samyata*. These principles, still relevant in our contemporary health discourse, provide a guide to holistic preventive and therapeutic care. This research validates Ayurveda's eternal principles for sustainable well-being.

INTRODUCTION

According to Ayurveda health is dynamic balance maintained between the *Dosha*, *Dhatu* and *Mala* in the presence of equilibrated *Agni* and subjugated *Manas* [1]. This critical definition of *Samyata* is for this balance or biological homeostasis, the location of the activation of physiological and psychological variables, to maintain existence. The three *Gunas*, or universal qualities, balance *Vata*-vital-energy-based on movement, *Pitta*-based on transformation, and *Kapha*-based on stability, while seven structural entities called *Dhatus* comprise plasma (*Rasa*), blood (*Rakta*), muscle (*Mamsa*), fat (*Meda*), bone (*Asthi*), marrow (*Majja*), reproductive-tissue (*Shukra*)[2]. Aspects of *Mala* are a part of the process of detoxification and rejuvenation resources for the removal of excretory products (excreta and sweat) [3].

When one of these components is disturbed, it causes the disruption of health (*Vikriti*). For example, dry and irregular aggravated *Vata* may lead to disturbances in *Chakras* while impaired *Dhatu* formation (*Dhatu Vaigunya*) or blocked *Mala* excretion may take place due to metabolic disorders[4]. *Charaka Samhita* and *Sushruta Samhita* - classical texts in the science of Ayurveda - highlight that *Samyata* or the practice of moderation is the basis for longevity and vitality tailored to individual constitution by retaining it as a way of life [5]. In contemporary terms, this has come to match preventive medicine and personalized medicine, providing a holistic option to symptom-based care.

We are here with this article on *Dosha*, *Dhatu* and *Mala* and how they are related to one another and tips to get healthy *Samyata*. It deals with the research problem; How the balance of *Dosha*, *Dhatu* and *Mala* maintained for ensuring good health in an Ayurvedic way.

METHODS

A narrative review methodology was adopted to synthesize information from classic texts of Ayurveda and their modern interpretations. The literature reviewed has its primary sources in ancient Indian texts namely *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and *Bhavaprakasha* that have been accessed from translated versions with annotations and commentaries of scholars such as Sharma[6] and Murthy[7]. The secondary sources included peer-

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reviewed articles and books on Ayurveda published between 2000 and 2024, which were retrieved from databases like PubMed and Google Scholar using the phrases: "Ayurveda," "*Dosha*," "*Dhatu*," "*Mala*," "*Samyata*," and "Health."

In reviewing the information, the steps included:

From Classical Texts: Extracting functions, *Prakrita* (normal) and *Vaikrita* (abnormal) states of *Dosha*, *Dhatu* and *Mala* and their interrelationships.

Thematic Synthesis: Discovering recurrent themes (role of *Agni*, diet, and lifestyle in achieving and maintaining *Samyata*.

Blending the Principles: Integrating Ayurvedic fundamentals with contemporary health habits, synthesizing lessons from research such as that in the uploaded thesis of Bhat[8], analyzing *Prakriti*-based physiological differences.

The texts and studies that included *Dosha-Dhatu-Mala* dynamics and health preservation was considered for inclusion. Sources were excluded if they presented pseudoscientific or non-traditional content. Due to the qualitative nature of the review, statistical analyses were not conducted.

RESULTS

The results are classified into three aspects: *Dosha*, *Dhatu* and *Mala* and its functions, interrelatedness, respectively, and means to achieve *Samyata*.

Dosha, *Dhatu*, and *Mala*: Their Role

***Dosha*:** In Ayurveda, *Vata* governs all movement (such as nerve impulses and circulation), *Pitta* controls digestion and metabolism, and *Kapha* provides stability and lubrication [9]. *Dosha Samyata* ensures its physiological balance and *Dosha Vaishamya* leads to symptoms such as fatigue (*Vata*), inflammation (*Pitta*), or congestion (*Kapha*) [10].

Dhatu - The seven *Dhatu* are supplied sequentially by *Dhatu Poshana* beginning with *Rasa* from digested food (*Ahara Rasa*) and ending with *Shukra.*[11] Each *Dhatu* sustains respective cell function, for example, *Rakta* sustains cell oxygenation, *Meda* insulates, and *Asthi* provides framework. *Sama Dhatu* (healthy *Dhatus*): Indicate healthy tissue integrity [12].

Mutra, *Purisha*, and *Sweda* eliminate metabolic byproducts. According to the well-known text *Charaka Samhita*, during its timely and quantitative (*Sama Mala*) excretion, *Mala* is essential for health and prevents am toxicity accumulation [13]. Such as body temperature regulation and excess *Kapha*[14] elimination in the case of *Sweda* regulates.

Interdependence

***Dosha* and *Dhatu*:** *Dosha* affect the formation and maintenance of *Dhatu*. The nutrients are transported by *Vata*, they are transformed into *Dhatus* by *Pitta* and *Kapha* stabilizes the tissue growth [15]. Healthy *Dhatu*, on the other hand, support *Dosha* balance, like vigorous *Meda*, reduces *Vata* aggravation [16].

***Dhatu* and *Mala*:** *Mala* is formed as a waste product from *Dhatus*, for example, *Rasa* generates *Sweda*, *Rakta* contributes to *Mutra* pigments [17]. Proper excretion of *Mala* prevents the contamination of *Dhatu*, for example accumulation of *Meda* in obesity [18].

As per Ayurveda there are three fundamentals which are called *Dosha, Dhatu* and *Mala*. *Vata* controls bowel movements, *Pitta* influences urine composition, and *Kapha* governs sweat production [19]. Obstructed *Mala* (*Mala Sanga*) gets increased by *Doshas* for example: *Vibandha* → *Vata* increased [20].

Strategies for *Samyata*

Diet *(Ahara)*

Sattvic diet as per *Prakriti* (constitution) balance of doses. For example: *Vata* types – Warm, moist food helps (as an example ghee), *Pitta* – Needs cooling items (as an example milk), *Kapha* – Should eat light, spicy food (as an example ginger) [21]. Meal timing helps *Agni* in the proper nourishment of *Dhatu* and elimination of *Mala* [22].

Regular living (*Dinacharya*)

Practices such as waking up early, oil massage (*Abhyanga*), and exercise (*Vyayama*) help regulate the *Doshas*. Since *Abhyanga* pacifies *Vata* and increases the *Rasa Dhatu* and sleep promotes the excretion of *Mala* [23].

Mental Health (*Manas*)

Chinta increases *Vata* and causes *Dhatu* and *Mala* dysfunction. Meditation and *Pranayama* restore the balance of the mind, which indirectly supports physical *Samyata* [24].

Seasonal Regimen (*Ritucharya*)

The essential principle of Ayurvedic medicine, a regimen harmonizing with the season, protects one from *Dosha* disturbances- an example includes eating cooling foods (*Shita Virya*) in summer (*Grishma*) which manages *Pitta* imbalance and hot, unctuous diet during winter (*Hemanta*), which pacifies *Vata* normalcy [25].

DISCUSSION

Dosha, *Dhatu*, and *Mala* hold the key to physical health according to Ayurveda, providing both the components and framework necessary for holistic well-being. The results resonate with *Charaka Samhita's* definition of health as *Sama Dosha*, *Sama Dhatu*, *Sama Mala*, *Prasanna Atma*, *Indriya*, *Manah* [26], giving importance to the well further than physicality. These interactions interconnect with modern systems biology, whereby dynamic interactions among physiological components elicit homeostasis [27].

Clinical Relevance

These results indicate that *Samyata* acts as a preventive agent as well as a therapeutic agent.

Example–When *Vata* is balanced it prevents *Rukshata*/dryness in *Twacha* (skin), Bhat had explained about *Prakriti* specific skin parameters in his thesis [8]. Likewise, the proper excretion of *Meda Dhatu* and *Sweda Mala* prevents the risk of obesity which is gradually becoming a global hazard[28]. Examples of contemporary correspondence: Ayurvedic *Ahara* using *Dosha* manage metabolic syndrome via dietary interventions [29].

Practical Applications

Prakriti-focused personalized regimens that address an individual's *Dosha* predominance foster *Samyata*. This has been exhibited in the study of Bhat et al which correlated *Vata Prakriti* with dry skin and *Kapha Prakriti* with oily and moist skin directed by customized skin care and nourishment [8]. Dietary and workplace routines including *Abhyanga* and *Ritucharya* provide simple, approachable methods for balance, adaptable to city life [30]. Mental health in *Samyata* is consistent with psychoneuroimmunology, which is that reducing stress strengthens immunity [31].

Strengths and Limitations

The added strength of this review is that it weaves classical and contemporary views into this narrative, providing a sound theoretical and practical foundation for *Samyata*. Yet, its applications are limited in scope due to the absence of empirical data; future research could elucidate interactions between *Dosha-Dhatu-Mala* using biomarker science (e.g., cortisol levels for *Vata*, or lipid profiles for *Meda*). This also limits generalizability across heterogenous populations to require cross-cultural validation due to the qualitative nature of this study.

Future Directions

Follow-up studies could investigate *Samyata* in chronic conditions like diabetes making both *Dhatu Kshayah* (in case of diabetes) and *Dosha Vishamta* [32] present. Ayurvedic diagnostics (e.g., *Nadi Pariksha*) combined with modern tools (e.g., bioimpedance analysis) could further support the validation of these concepts [33]. Public health approaches may customize *Dinacharya* for community-based wellness programs that reconstruct and integrate ancient with contemporary paradigms [34].

CONCLUSION

Samyata with *Dosha*, *Dhatu*, and *Mala* encourages a balanced life which leads to harmony of body-mind. Ayurveda's emphasis on using lifestyle as medicine presents a sustainable path to health, speaking to the international call for holistic care. As we lean in to these principles, we create greater resilience, disease prevention, and nurture an improved quality of life - the true legacy of Ayurveda.

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